THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"These six things doth the Lord hate: . . . A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren" (PROV. 6: 16-19).

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NINETY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

PRESIDENT HEBER J. GRANT, presiding at the Friday afternoon session of the general conference, April 7th, announced the opening hymn, "O say what is truth?" The opening prayer was by President James W. Funk, of Benson Stake. The second hymn was "Though deepening trials throng your way." Professor E. P. Kimball was at the organ and Professor Brigham Ceeil Gates conducted.

The first speaker was Elder David O. McKay, who since he last addressed a general conference has been around the world on a missionary tour. Eighteen months have passed, he said, since he had had the privilege of trembling before this congregation. He read from Scripture to the effect that God would scatter Israel among the nations of the earth, but if they shall seek the Lord they shall find him.

Elder McKay said twelve months of the time since he last addressed a conference congregation had been spent with Elder Hugh J. Cannon, President of Liberty Stake, visiting the missions of the Church throughout the world as representatives of the General Church Authorities. When Elder Cannon was suggested as his companion, he said, he readily acquiesced, for he knew his worth. Then he honored and respected him; now he loved him. In contemplation of that trip, he said, he sought the Lord as he had never done before.

One observation he made on his world tour, said Elder McKay, was the apologetic attitude men take in regard to their belief in

God. He had observed that often men, speaking of the settlement of this great section of the country, seemed reluctant to name the name of Brigham Young and give him the credit due. Some such an attitude, he said, he observed on the part of men in the world in contemplation of God.

"To-day I feel more sure than I ever felt before," said Elder McKay, "that God is my Father and Jesus Christ is my Redeemer." If the young people of the Church will pray secretly to God, said Elder McKay, I knew of at least four blessings they will receive. To the young man or woman who will in secret approach their God in prayer, he will pour out gratitude—gratitude for his blessings. Guidance will be given the petitioner, guidance in all righteous endeavors. And to the young man or woman who will in secret approach God will be given confidence—confidence that what he or she undertakes in righteousness will be crowned with success. And perhaps greatest of the four blessings, God will grant the petitioner inspiration. This, said Elder McKay, is not imagination, it is real; God will inspire those who seek him in prayer. Elder McKay touched briefly on his trip through the Pacific, to China, where he and Elder Cannon dedicated the land to the preaching of the Gospel; to Armenia, where, by the guidance of God, they met Elder Wilford Booth, who was praying that he might be assisted in his errand of carrying succor to the starving Saints in that far away land.

Elder McKay then recounted his trip to the Holy Land and especially Jerusalem. He referred to the word of the Lord that the Jews should be restored to the land of their fathers in the day when they should no longer turn away from their Lord; and "the Gentiles shall be great in mine eyes for restoring them to their land," he read. He had supposed that the restoration of Jerusalem to the Jews would be hailed with joy. His surprise was great, therefore, when he learned that the Mohammedans had set apart the very day on which he was in Jerusalem to protest against Lord Balfour's edict that Palestine should be restored to the Jews. But it shall be, said Elder McKay. God's purpose will be fulfilled, and he expressed the prayer that the youth of Zion will remember God.

Elder James E. Talmage, the next speaker, said it should be constantly borne in mind that the name the world has given the Church is not its true name. The name "Mormon" is not particularly objectionable as a nickname, but it nevertheless is not its name. Other churches may be named after men, but not the Church of Jesus Christ. "Latter-day Saints" was added only to differentiate between the Church of Jesus Christ as restored in this dispensation and the Church of Jesus Christ in primitive days. It is his Church, its doctrines are his, it should and could bear no other name. The nickname may not be odious, may not be particularly objectionable even, said Elder Talmage, but he

sometimes wondered if the Latter-day Saints themselves do not use the term "Mormon" Church too frequently and too loosely. And still, he said, he can imagine some justification for its use, and he recalled that the Priesthood after the order of the Son of God was given the name of Melchizedek to avoid too frequent repetition of the name of God. If it could be used with this thought kept in mind, it might be in a measure justified, said Elder Talmage. Some minor sects who believe in some little part of what Joseph Smith taught, have sought to purloin the name "Mormon," but the world, said the speaker, has given this people letters patent to its use. Consider carefully the true name of the Church, said Elder Talmage. It is the Church of Jesus Christ—that is plain—Latter-day Saints; the expression latter-day" is plain. "Saints"—what does that mean? The derivation of the word Saint, said Elder Talmage, shows that as an adjective it means holy; as a noun, a holy one. And so Latter-Saints profess to be holy. This, said Elder Talmage, is true and it is not blasphemy. It does not mean that a holy man is perfect, but that he is striving to be perfect.

"Regardless of its insignificance when considered only from a numerical standpoint, said Elder Talmage, make the claim, without apology, that the Church of Jesus Christ of Latter-day Saints is the greatest Church on earth." He recounted a conversation he had with a great editor in Boston, a man of letters. He asked Elder Talmage what the numerical strength of the "Mormon" Church was. About 500,000, Elder Talmage replied. "I do not mean here in New England, I mean in all the world," the editor said. "A half million," Elder Talmage assured him. The man was astounded. The great "Mormon" Church had only 500,000 members! "How many in Boston?" "Twenty-nine." "I'll send a reporter to your meetings and give you all the space such a great move warrants," the editor concluded; and he was in earnest. Members do not constitute greatness, Elder Talmage concluded; may the Latter-day Saints realize this and keep it in mind.

Claire Goaslind sang a solo, "Abide with me."

Elder Stephen L. Richards was the next speaker. He referred to the crime recently committed in Salt Lake City, the shooting to death of a prominent citizen while seated with his family in his own home at the evening meal. It cast a pall over the community, said Elder Richards, and he referred to a committee waiting on the City Commission to see what could be done to suppress crime and the actions of irresponsible persons. At that meeting, Elder Richards recounted, it was said so much attention was given to the enforcement of such laws as that passed by the last legislature against the sale of cigarettes, that the police had no time to devote to greater evils. Soon after this comment was made developments arose in the case which proved that the crime was conceived

in the mind of a girl whose education—and Elder Richards said he used the word advisedly—was obtained in moving picture houses and dance halls, and of a young man whose mother was a widow, her husband the victim of murder, a home broken up by unfortunate circumstances. Of the antecedents of the other principal in the crime not so much is known, but it is safe to say, said Elder Richards, that this youth was not safeguarded by the environments of a good home. And yet the very law against which men railed in the meeting with the City Commission was enacted to throw a safeguard around the youth. When a law is passed, all controversy should end as to its enforcement. If a laxity and disrespect gains ground, crime will spread, and continue to appall the community. Let there be no laxity in the enforcement of any and all laws so long as they remain on the statute books, said Elder Richards, and he admonished parents and teachers to teach respect for law to the young people of the Church.

Elder Richard R. Lyman, the next speaker, said he stood before the congregation in probably the largest pair of shoes ever made in Z. C. M. I., and in a suit of clothes the cloth of which was made in Provo and the tailoring done in Salt Lake City. And he desired to say to the Latter-day Saints: "Go thou and do likewise."

Elder Lyman bore testimony that the Gospel has been restored, that Jesus Christ is the Redeemer of the world, that Joseph Smith was a Prophet of God, that the Gospel is being and shall be preached in all the world and then the end shall come.

Elder Lyman said it might be a fine thing if he could tell people how to make money, how to succeed temporally, but it is far more important that people be told to draw near to God. Family prayer, he said, is probably the most important factor in the spiritual growth and development of the Lord's people. "Teach your sons and daughters to lead in family prayer," said Elder Lyman, and he admonished parents to teach their children the Gospel and prepare them for baptism by the time they reach the age of eight years. Let Latter-day Saints seek not wealth, said Elder Lyman, nor honor, nor social distinction, but in obedience to the word of the Lord, "Seek ye first the kingdom of God and his righteousness, and all else shall be added."

The closing hymn was "Come let us anew." The benediction was by President William W. Seegmiller of Kanab Stake.

KIND words cost no more than unkind ones. Kind words produce kind actions, not only on the part of those to whom they are addressed, but on the part of those by whom they are employed; and this not incidentally only, but habitually, in virtue of the principle of association.—J. BENTHAM.

I WISH, I can, I will—these are the trumpet calls to victory.

A CHALLENGE TO THE CRITICS OF "MORMONISM."

Elder Nephi L. Morris.

(*Concluded from page 311.*)

In the matter of tuberculosis, Utah's death rate is the lowest of all the States in the Union. The average in the United States is 86 per hundred thousand, while Utah's is only 39. Utah is one of the three States which educates a larger percentage of their own boys and girls than the other States of the Union. Of these things we might justly feel proud, and it cannot be denied that the influence of our religion and continuous training has been a very great spur to achievements along these various lines. That is a very powerful spur to action which can move men to change the course of life so effectively as to bring about a marked improvement over their environment. Well might Emerson Hough be led to acclaim these human achievements greater than the wonders of physical nature, no matter how splendid they were. The thing that must have impressed him was the prayerfulness, the temperateness and the thrift of this high-minded people, as he saw them in Southern Utah. They were educated, practical and religious—a rare and beautiful combination, always to be admired wherever found.

Spiritual Authority and Service.

Another feature of the "Mormon" faith which differentiates it from practically all other religions is the universality of spiritual authority and service. We do not have one man ordained to service in spiritual things for a thousand or two thousand members. Nearly every male member, from the age of twelve, is the recipient of holy ordinations. Every man presides with priestly authority in his own home and over a part of the Church in one organization or the other within which he is called to serve. This universality of priestly authority is unique among the Latter-day Saints. Among these people, as nowhere else, will be found the blending of the spiritual and the temporal in almost perfect form. For example, the Bishops of wards or the Presidents over the groups of wards, will invariably be found to be men of affairs in their respective localities. There is complete amalgamation of the community life. We have seen a High Priest working through the day as the custodian of a bank, subject to the direction of the president of the dignified institution. In spiritual authority that same working man may command the utmost reverence from the bank president who employs him. Thus a genuine democracy, based on righteousness and service, obtains among these people. The authorities of the Church, both general and local, are invariably artisans, farmers, merchants, or professional men in

their temporal callings and activities. Here may be found, as nowhere else, the combination of the two types of men which Carlyle so longed to see. Let us for the moment look upon the inspiring types described by the sage of Chelsea as the superlative men of the race.

"Two men I honor, and no third. First, the toil-worn Craftsman that with earth-made implement laboriously conquers the earth and makes her man's. Venerable to me is the hard hand; crooked, coarse; wherein notwithstanding lies a cunning virtue, indefeasibly royal, as of the scepter of this planet. Venerable to me is the rugged face, all weather-tanned, besoiled with its rude intelligence; for it is the face of a man living man-like. Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed . . . encrusted must it stand with the thick adhesions and defacements of labor. . . . Yet toil on, toil on; Thou art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

"A second man I honor, and still more highly; him who is seen toiling for the spiritually indispensable, not daily bread, but the bread of life. Is not he too in his duty . . . we can name him artist; not earthly craftsman only, but inspired thinker, who with heaven-made implement conquers heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have light, have guidance, freedom, immortality? These two, in all their degrees I honor; all else is chaff and dust, which let the wind blow whither it listeth.

"Unspeakably touching is it, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimer in this world know I nothing than a peasant saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see a light shining in great darkness."

The "Mormon" Pioneers.

Whenever I read these noble sentiments I am irresistibly led to a contemplation of the "Mormon" Pioneers. They were rugged craftsmen, working for the lowest of men's wants, for shelter and for daily bread. Yet were they priests of the Most High, missionaries of great power, apostles of the Lord and Saviour. They were builders of an empire that would stand in the earth through all future generations. They were also engaged in the establishment of the kingdom of God upon the earth which was to pave the way for the coming of the Kingdom of Heaven, when he should reign whose right it is to reign, the Prince of Peace, the King of kings, and the Lord of lords. In this manifestly dual calling of these pioneers Carlyle might have seen a light shining in great darkness that would have pointed back to Nazareth. In this, as in many other respects, the Latter-day Saints are strikingly similar to the former-day Saints, from whom they take their name. The Apostles of old were fishermen, tax collectors, carpenters, physicians, and craftsmen of diverse sorts. In this

dispensation the Apostles were farmers, glaziers, cabinet-makers, millers, and at times, to a man, "toil-worn craftsmen." I can now see Parley P. Pratt, with sleeves rolled up, dressed in crude, home-spun raiment, with axe in hand, felling timbers on the mountain side for the building of a home for his family. And while I look upon him in my imagination I can feel the great inspiration and exaltation of this hymn which the choir rendered so beautifully this afternoon:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

Here was Carlyle's Inspired Thinker. Elder Pratt's little *Voice of Warning* has brought its tens of thousands into the light of truth. So was it with Orson Pratt, Brigham Young, Heber C. Kimball, John Taylor, Orson Hyde, and all the rest. So is it in striking degree to-day. Men of all callings and professions still hold these holy callings and perform these sacred offices. Look over any "Mormon" audience for verification of this truth. This I regard as "Mormonism's" great gift to the world—a new ideal in the form of Carlyle's "two dignities united."

Man May Judge.

In uttering these words of praise of our people I am not unmindful of their many shortcomings and weaknesses. We need not mention them on this occasion, for our critics have pointed them out to us, as they frequently do. And, personally, I thank them for doing so. We might become very vain in the contemplation of the achievements of our people were it not for these frequent reminders of our faults. Anyway, there is little danger of our getting swelled heads over our accomplishments. And if we do we'll find that this world has set up a wonderful arrangement for shrinkage.

At any rate, we have our works, from which man may judge us. I read again from Holy Writ:

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore, by their fruits ye shall know them."

And as a parting admonition to our friends who are inclined to find fault with us continuously, let me again set before them the wise counsel of Gamaliel:

"Let them alone; for if this counsel or this work be of men it will come to naught;
"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." Amen.

He who is wise looks with suspicion on the easy path, which offers him results without effort.—H. T. Hamblin.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MAY 25, 1922.

EDITORIAL:

AGENTS OF THE ALMIGHTY.

IN a former article published in these pages, I explained what Priesthood means, showing that it signifies to the Latter-day Saint two things: First, divine authority; second, the men in whom that authority is vested, the duly called and commissioned servants of the Most High. I wish now to direct attention to a principle inherent in the Priesthood, the principle of representation, of vicarious action.

The Priesthood is the power by which men represent God. So plenary and far-reaching is it, that when those holding it are in the line of their duty and possess the spirit of their calling, their official acts and utterances are just as valid and just as binding as if the Lord himself were present in person, doing and saying the things that his servants do and say for Him.

This is what it means to bear the Priesthood. It constitutes men agents of the Almighty, for the transaction of sacred business in the interest of the One who sent them. These agents should represent their Principal fairly and faithfully, reflecting so far as possible his intelligence and goodness, and living so near to Him that when their letter of instructions (the written word) falls short, the Spirit that indited it, resting upon them as a continual benediction, can give "line upon line" of revelation, flash upon flash of inspired thought, to illumine and make clear the path that they should tread.

"And whatsoever they shall speak when moved upon by the Holy Ghost, shall be Scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."

A tremendous weapon for frail mortal men to wield! Yes, and to guard against its abuse, the exercise of this divine prerogative is hedged about with certain conditions and limitations: Thus:

"The rights of the Priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain

ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man."

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile--

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy."

An echo from the heights eternal, where the Gods, in solemn council before the creation of the world, decreed freedom, not tyranny; persuasion, not compulsion; charity, not intolerance, to be the platform upon which the servants of the Lord should stand. There is no room in all the Government of God for the exercise of unrighteous dominion.

But there is another side to this question. Suppose the men bearing the authority of the Priesthood confine themselves to the lawful and legitimate use of its powers, doing no other than the things enjoined upon them by divine revelation and inspired by the Holy Spirit—what then? Why, in that event the responsibility shifts to other shoulders; and just how weighty the responsibility is, the Saviour himself informs us in his solemn parable of the Last Judgment, indicating the standard, or one of the standards, by which He will judge the world.

When the Son of Man, who is the Son of God, sitting upon the throne of his glory, shall summon the nations before him, and require of all men a full and final accounting—when He shall put to them the crucial question: "How did you treat my servants whom I sent unto you?" Happy the man who can truthfully say: "Lord, I showed them the respect to which they were entitled—I honored them as I would have honored Thee."

Grievous the sin and heavy the penalty incurred by those who mistreat the servants of the Master. But more grievous and more weighty still, the sin and punishment of those who betray them. "See to it that ye do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost and proving a traitor to the brethren."

So said Joseph Smith the Prophet, in speaking to the Elders of the Church, virtually repeating that ancient admonition, "Touch not mine anointed and do my prophets no harm," words that come sounding down the centuries, blending with the Saviour's solemn warning to the world: "Inasmuch as ye have done it

unto one of the least of these, my brethren, ye have done it unto Me."

O. F. W.

THE POWER OF PRAYER.

A FEW days ago I had the privilege of reading a letter which a missionary had just received from one of his children, in which she told him about an operation she had undergone about two weeks before, and from which she was rapidly recovering. I was struck with this sentence in the letter: "The Bishop came and administered to me, after which all fear left me, and I went to the hospital without the least dread."

These words reminded me of an incident which took place more than two years ago. I was requested to come and administer to a woman who was lying very ill in a private hospital in Salt Lake City. I found her in a nervous state bordering on hysteria. "The doctors have been here," she said, "and have told me that it will be absolutely necessary for me to undergo an operation. Operation! The mere mention of the word almost distracts me."

I spoke comfortingly to her, telling her to put her trust in the Lord. She knew that He has all power, and could, if it were his will, heal her without an operation. Her husband assisted me in administering to her. While praying for the afflicted woman the impression came to me that an operation would be necessary in order to save her life. This, however, I kept to myself, knowing that she could not bear to hear it. She received a blessing under our hands, and for several days suffered very little pain. Then she had a relapse. Again we administered to her, and again I felt that she would have to undergo an operation, but that she would pass safely through it and be restored to health. Even then I felt that it would not be wise to tell her what had been manifested to me.

A week passed, and at the end of that time the sick woman sent for me again. As I sat down beside her bed she said: "The doctor has just left. He repeated what he said before, and I have decided to abide by his decision and submit to an operation." She trembled as she spoke.

"I could have told you the same thing the first time I administered to you," I said, "but you could not bear to hear it." I assured her that the operation would be successful and that through the blessing of the Lord she would be restored to health.

She was taken to the hospital the same evening. About nine o'clock her husband telephoned the attending physician, requesting him to go to his wife and give her something to quiet her nerves, in order that she might sleep. The doctor went to the patient and told her of her husband's request. "I do not need anything to quiet my nerves," she said; "I am not the least nervous; every

feeling of dread has been taken from me, and I feel perfectly calm." The doctor bade her good-night and left. She slept well, and in the morning arose and without the least sign of fear went to the operating room, to the astonishment of her husband, her mother and other relatives.

Two days later I met her sister. She was crying bitterly. I asked her the cause of her sorrow and she replied: "My sister is dangerously ill; her life seems to be hanging by a thread." I told her to dry her tears, to be of good cheer, for her sister's life would be spared and she would be restored to health and strength.

She shook my hand and said: "I thank you for those words; I hope it will be as you say."

I went immediately to the hospital and found the woman in the condition her sister had described. I laid my hands upon her head and, exercising all the faith I could command, prayed the Lord with all my heart to fulfill the promise that had been made to the sufferer. He did. The woman was restored to health and is an active worker in the Church at the present time.

There is just as much power in prayer to-day as there was in any other day or age of the world. "All things are possible to them that believe."—W. A. M.

MINUTES OF THE SCOTTISH CONFERENCE.

THE Scottish annual conference was held May 14th, 1922, at the Masonic Temple, 30 Abbotsford Place, Glasgow. In attendance from Liverpool were President Orson F. Whitney, Sister Mary Wells Whitney, and Elder William A. Morton. There were also present Elders Francis Armstrong and Robert Griffith, of the London conference; President John B. Cummock and all the traveling Elders of the Scottish conference.

A Priesthood meeting was held on Saturday evening, the 13th. President John Hunter, of the Glasgow branch, was the first speaker. He bore a strong testimony, and stated that the auxiliary organizations of the branch were in a healthy condition, and the Saints were being encouraged to do their duty. Elder John E. Ingles told of the good work that he and his companion were doing in Edinburgh, and spoke encouragingly of the Sunday-school and the newly-organized Relief Society in that branch, where relief work for the Russian children was in progress.

Elder William A. Morton made a feeling and appreciative reference to Brother Joseph Leggett, deceased, a former member of the Glasgow branch. He discoursed interestingly upon the power of the Gospel principles, and the blessings to be derived from observance of the law of tithing. All present were highly pleased with Elder Morton's entertaining stories illustrating his subject.

He declared with emphasis that the Saints who do not partake of the Sacrament regularly will die spiritually.

President Orson F. Whitney held the attention of his hearers with a vivid description of early incidents in Church history. He stated that it took men and women of heroic stamp to lay the foundations of this work, and pointed out the fact that the bringing of the Gospel to England in 1837 was the salvation of the Church. He exhorted the Saints to manifest a cheerful, optimistic spirit, and live near to the Lord. "Mormonism," said the speaker, "is going to win out, for God cannot fail." In an interesting manner he told how he received his testimony of the Truth.

President Cummock was the last speaker; he encouraged the Saints to be faithful, and not allow themselves to be discouraged by obstacles in the way.

The forenoon session of Sunday convened at 10: 30, Brother William Foote offering the invocation. President Cummock extended a hearty welcome to all, and introduced the visitors to the assembled Saints.

The Glasgow Sabbath-school then rendered a very creditable program of songs, essays and recitations; Sister Isabella Gallacher, who represented the theological class, giving a short synopsis of the studies it was pursuing.

Sister Whitney complimented the children on the well-rendered program, and spoke for a short time on the work done by the Relief Societies of the Church. She exhorted the sisters to turn to the Priesthood for counsel at all times. (Sister Whitney subsequently met with the Relief Society officers and gave them excellent instructions).

Elder Morton touched the hearts of all by telling what a little song learned in Sunday-school had done for him. He also spoke on Mother's Day, illustrating his talk with a story of a mother's love.

The closing prayer was by Brother Donald McDonald.

At the afternoon meeting, which convened at 1:30, the opening prayer was by Elder John W. Simmons.

President Cummock presented the general, mission and conference authorities, and they were unanimously sustained. He announced that the day had been set apart by the Presidency of the Church to commemorate the restoration of the Aaronic Priesthood.

Three of the Deacons then recited the words of John the Baptist in conferring the Aaronic Priesthood on Joseph Smith and Oliver Cowdery. Brother Archibald McNair made a few remarks on the duties of a Deacon, and Brother Robert McQueen followed with a short talk on the duties of a Priest.

President Whitney discoursed on Priesthood and its significance: First, divine authority; and second, the men in whom that authority is vested. He explained the doctrine of the Godhead,

and showed that God, being a personage, cannot as such be everywhere present, and therefore must have a Priesthood to represent him. The acts of his servants, done under the guidance of the Holy Spirit, are as valid and as binding as if the Lord himself were present, doing the things that his servants do for him. The speaker cited Old Testament prophecies concerning the gathering of scattered Israel, and showed how the hand of the Lord had been manifested in preparing the way for the restoration of the Gospel.

Elders Romney, Pearce and Finlayson related interesting incidents of their personal experience as missionaries in their several fields of labor.

Elder Morton declared that what the Christian world most needs is to get back to Christ. Man must worship in the way that God has appointed. The fallacy of the prevalent notion that belief alone is sufficient for salvation was plainly set forth by the speaker. "Mormonism," he declared, "is the Gospel of Christ," the power of God unto salvation."

Closing prayer by Elder Osmond O. Jorgensen.

The final session of the conference began at 6:30 p.m., with prayer by Elder Frank W. McGhie.

The large number of Saints and investigators that filled the hall were held spellbound for over an hour by President Whitney, whose triple theme was the restoration of the Gospel, the last judgment, and the eternal destiny of man. "Mormonism," declared the speaker, "is just what it claims to be—the Everlasting Gospel, the mighty Soul-ship of the dispensations, launched in the days of Adam upon the heaving ocean of the ages, and now on its last voyage over the stormy billows of time to the beaconing coast of eternity."

The congregation sang "Sunshine in the soul," and a most impressive and beneficial conference came to a close with benediction by Elder William A. Morton.

FRANK W. MCGHIE, Clerk.

THINGS WORTH NOTING.

STATISTICS compiled from the records of the Church of Jesus Christ of Latter-day Saints show a net increase in Church membership for the past year of 22,779.

ON APRIL 6th last, ground was broken for a new Latter-day Saints' chapel at Ocean Park, California. When completed the building will comfortably seat five hundred and fifty persons.

AT THE recent Liverpool assizes, Mr. Justice Roche, in his charge to the Grand Jury, commented on the increase of bigamy in this country. Of the twenty-six prisoners for trial no fewer than eleven were charged with bigamy.

A MEMORIAL signed by nearly fifty members of the National Church Assembly, several members of Parliament, representatives of the clergy, and about one thousand four hundred prominent laymen, has been presented to the Archbishop of Canterbury, in protest against disorders which are said to be prevailing and increasing in the Church of England. The memorial instances the claim made that the Gospels contain elements of legend respecting the birth, life, and resurrection of Christ, and that the narrative portions of the Pentateuch are unhistorical. The memorial further deals with the wearing of vestments, systematic private confessions, and other practices alleged to have a tendency towards Romanism.

A REMARKABLE demonstration by unemployed took place in Sheffield, Sunday evening, the 30th ult., when about five hundred men assembled at the cathedral gates with an idea of attending the service. Accommodation being small, only a few could be admitted. The gates were closed, and it was announced that room for the men would be found in St. James's Church. There the vicar gave them a hearty welcome. When he was about to announce his text someone in the gallery began singing "The Red Flag." This was taken up and sung lustily. At the close of the service the vicar asked the congregation to sing the National Anthem, a request which was received with cries of "No." The vicar asked those prepared to sing it to stand, but only a few responded.

FROM THE MISSION FIELD.

Baptisms.—On Friday, the 28th ult., three persons were baptized in the North Sea, near Aberdeen, by Elder Clyde Romney. They were confirmed the same day by Elders Clyde Romney and Osmond O. Jorgenson.

On Saturday, the 6th inst., a convert to the faith was baptized at Harthill, Scotland, by Elder James L. Graham, and was confirmed the following day by Elder R. Obra Pearce.

Priesthood Meetings.—The traveling Elders of the Sheffield conference held their monthly Priesthood meeting at the Latter-day Saints' Chapel, Sheffield, on the 6th inst. President J. W. Ernest Tomlinson and traveling Elders Leigh William Clark, Alvin J. Lovell, Homer Taylor, Ervin Rawlings, Clarence L. Giles, James R. Williams, and James Brook were present. Plans for the future were formulated, and encouragement and good counsel was given by President Tomlinson.

Branch Conferences.—A conference was held in the Saltley branch of the Birmingham conference, Sunday April 30th. In spite of the very inclement weather, there was a good attendance. A Priesthood meeting was held at 5 p.m., at which Branch President John B. Ward gave a report of the condition of the branch and its activities. The evening session convened at 6:30 p.m. After the administration of the Sacrament, short Gospel discourses were given by Elders Francis R. Kirkham, Tyler H. Barton and John O.

Hughes. President Edgar W. Jeffery then addressed the meeting, delivering a forceful talk on the restoration of the Gospel.

On Sunday, April 30th, a very successful conference was held in the Darlington branch, Newcastle conference. A Priesthood meeting, Sunday-school and evening services were held. Conference President Osmond C. Crowther, Elders James T. Palmer and William E. White were the speakers. A portion of the time of the Sunday-school session was devoted to an excellent program rendered by members of the school.

A semi-annual conference of the Sparkbrook branch, Birmingham conference, was held at 60 Ladypool Road, Sparkbrook, Sunday, May 7th. A Priesthood meeting was held at 5 p.m. President Edgar W. Jeffery addressed the meeting, speaking on the duties of the Priesthood, and urged all to render untiring service in this great work. At 6:30 p.m. the room was filled to its capacity. Encouraging remarks were made by Elders Edward W. Southwick and J. Elden Brown. President Jeffery gave an inspiring address. A spiritual feast was enjoyed by all present.

Socials.—A social was held in Westfield Hall, Alexandra Road, Gateshead, Newcastle conference, on the 26th ult., in honor of Brother and Sister Duncan McKinley and their children, Beatrice and Henry, who will leave for Zion in the near future. There was a large assembly of saints and friends. Conference President Osmond C. Crowther, Elders James T. Palmer, John Black, Robert E. Finch, Joseph J. Brown and John M. Jones were in attendance. A very enjoyable evening was spent. The members of the branch and their friends presented the family with a beautiful carving set and wished them much happiness and success in their new home.

On Saturday evening, the 29th ult., the Nelson branch of the Liverpool conference gave a very enjoyable social, the last of a series of entertainments covering a period of three months, the proceeds of which have been used in the purchase of a piano for the branch, which adds greatly to the enjoyment of the meetings. The chief attraction was an exceptionally well-conducted pierrot troup, which entertained the gathering the entire evening with song and story.

A very enjoyable social was given by the members of the Saltley branch of the Birmingham conference in Handsworth Chapel, Saturday evening, the 29th ult. Interesting and amusing games were played, refreshments were served, and a delightful program was rendered. A short address was given by President Edgar W. Jeffery.

A very successful social was held in the Latter-day Saints' Chapel, Tunstall Road, Sunderland, in the evening of May 8th, in honor of President Osmond C. Crowther, who had been released to

return home. Elder J. Fred Pingree and the Elders of the Newcastle conference were in attendance. An interesting program, arranged by the Sunderland branch entertainment committee, was enjoyed by all. Refreshments were served. The traveling Elders presented President Crowther with an attache case.

Arrivals and Appointments.—The following missionaries arrived in Liverpool, on the 14th inst., per s.s. *Montcalm*: Douglas T. Cornwall, M. Allen Anderson, Henry Glissmeyer, Salt Lake City, and Garvin G. McKell, Spanish Fork, Utah, appointed to labor in the Swiss and German mission; Roelof Steenblik and Albert J. Bogedahl, Salt Lake City, the Netherlands mission.

HIS LAMPS.

"Ye are the light of the world."

His lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have birth,
And for the murky twilight gray,
Where wandering sheep have gone astray,
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining through the night,
So dark we cannot see the lamp—
But only see the light,
So may we shine, His love the flame,
That men may glorify His name.

Annie Johnson Flint.

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